

**Ikhtelaaf :** Ittefaaq-wa-Ittehaad ki zid hai, kisi bhi mulk aur samaj-wa-mashre mein aman-wa-amaan qayam rehne aur us ke bashindo ki kamyabi-wa-taraqqi keliye intehahi zaroori haike woh insani buniyado par pyar-o-mohabbat aur akhuwat wa bhai-chargi ke sath zindagi guzarne wale houn, us ke bar-khilaaf ikhtelaaf-wa-inteshaar, mazhabi-wa-siyasi giroh-bandiyan aur adal-wa-insaaf ke taqazo ka gala ghoot dene se bechaini, burai aur nafrato ka mahol paida hota hai, jis ki ek chingari poore mulk aur samaj ke shanti ko jala kar raakh kar deti hai aur bila tafreeq qoum-o-mazhab wahan ka baccha baccha karah uthta hai, jise mulk wa millat ka har ba-saoor shakhs mehsoos kar sakta hai, jabke infaradi-wa-ijtemai zindagi mein rawadari aur pyaar wa mohabbat ka unsar galib rakhne aur ek doosre ko bardasht karke samaj ko aman-o-amaan ka gehwara banaya ja sakta hai, mazhab-e-islam awwal din se apne manne walo ko ehteraam insanियat ka dars padhata hai, jis ki pakiza talimaat mein firqa bandi, tafarqa bazi, qatl-wa-garat giri, inteshar aur tanao ka mahol banae rakhne aur aam logo ko deen wa mazhab ke naam par nuqsan pohchane aur khauf wa hiraas mein mubtila karne ki koi jagah nahi hai, islam aise har amal ko jis se insani qadro aur bahami ittehaad ki bunyado ko thais pahochti ho kadi ninda karta hai, Mazhab-e-islam toh duniya mein aaya hi isi liye ke insanियat ko jhoote khudao ki parastish, jahili tarz-e-zindagi se nikal kar ek Allah wahid ki bargah mein jhuka dene aur unhain kitab-o-sunnat ki sidhi shahraah par gaamzan karde aur insanियat ko us ka bhula huwa sabaq yaad dila de.

Magar Afsos! Aaj is mohlik bimari ka shikar koi gair nahi sab se ziyada Ummat-e-Muslimah hai, millat-e-islamia ka har dard mand dil rakhne wala musalman acchi tarah se samajh sakta hai ke aaj ye ummat kis tarah ke taklif-dah halaat aur mushkil tareen daur se guzar rahi hai, Kharji wa Dakhli ikhtelafaat ne hamein hilakat -wa-barbadi ke dahane par la khada kiya hai, shayad ki ummat ki tareekh ne girawat ka aisa daur nahi dekha tha, khitta-e-zameen ka har gosha chikh chikh kar hamari zillat-wa-khawari ki

dahai de raha hai, jis taraf rukh kijiye hamara hi khoon beh raha hai, hamari hi behan, betiyo ki izzat-wa-aabru nilaam ho rahi hai, masoom baccho ki sisakti aahein, bewaou ke taklif deh aansu, phati kati lashein, khoon ke aansu lane ke liye kafi hai, magar Afsos! Millat ke thaikedaro ki kam aqli wa be-hasi par jinhein aise nazuk milli masail par bhi ijtemaiyat ka sabut dene ke bazae firqa-parasti aur maslik bachani ki sujhi huwi hai, Millat farosho ne qoum ke ijtemai masaleh ko zati parasti ke bhaint chadha diya, Allah Rabbul Aalemeen isi khatarnaak marz ki elaz karte huwe tambia farmata hai, **“aur aapas mein jhagda na karo ke tum na-kaam ho jaoge aur tumhari hawa ukhad jaye gi”** (Surah Anfal, 46). Yahi woh badtareen aur bura ikhtelaaf hai jis ne saabqa ummato ko tukdiyo mein baant diya, jis ki wajah se unki shaan-o-shokat aur quwat taqat tukda tukda hokar reh gai, Nabi Kareem ko aagah karte huwe Allah Taala farmat hai **“Be shak jin logo ne apne deen ko juda juda kardiya aur giroh-giroh ban gaye, Aap ka un se koi taalluq nahi”** (Surah Anaam, 159). Ek aur maqam par farmaya **“tum un logo ki tarah na hojana jinho ne apne paas roshan dalile aa jane ke baad bhi tafarqa dala aur ikhtelaaf kiya, unhi logo keliye bada azab hai”** (Surah Aale-Imran, 105). magar hum ne ittehaad ki mazboot bunyado aur sunhere usulo ko peeche daal diya aur jaante boojhte ahle kitab (Yahud-o-Nasara) ki asal bimariyo ke waris ban gaye, Ahle kitab ka ikhtelaaf jihalat aur la-ilm ki wajah se na tha, aaj moujuda daur mein maslak parasti ka ikhtelaaf zaati mafad aur ana (Takabbur) ki buniyad par hai, jis ne poore muslim maashre ko ander se khokla kardiya hai, aur kamzoriya hamara muqaddar ban gayai, magar yaad rakho! agar apne khoya huwa maqam paana chahte hoto aaj bhi is bimari ka elaz wahi hai, jis ke zariye Allah Taala ne is ummat ke awwal daste ka elaz kiya hai: Irshad bari Taala hai **“Allah Taala ki rassi ko sab mil kar mazboot thaam lo aur aapas mein phoot na dalo”** (Surah Al Imran, 103), Maloom huwa ke unhein dono usulo ko apnane hi mein nijat aur kamyabi hai aur kitaab-wa-sunnat ko tham lene ki bunyad par ittehaad bhi qayam hokar bar-qaraar reh sakta hai, mazkoora dono usulo se inheraaf karo ge to uska lazmi natizeh inteshar aur firqa bandi hi janam legi.

Ye jaanna bhi behad zaroori hai ke har Ikhtelaaf bura nahi hota, baaz ikhtelaafaat maqbool hoote hein, insaan dusri makhluqaat ki tarah Allah ki azeem makhlooq hai, woh takhleeqi hesiyat se har jagah Hawa, Giza, Pani aur Bashri zarurato ka mohtaj hai, Allah ne hamein mukhtalif rang, zaban aur tabiyat-wa-mizaj par paida kiya hi, tamam logo ka saari chizou mein kisi ek nuqta-e-nazar ka paband hojana insaani aqal-wa-hawaas keliye gair fitri amal hai, Infiradi-wa-ijtemai zindagi mein rang-wa-nasl, Aadaat-wa-akhlaaq, Pasand-wa-Na pasand, Salahiyatein aur maharatein insaani sooch-vichar mein farq aur tafawath ka hone lazmi chiz hai, Haan! magar kisi shakhs ki zaati rai aur khayal se doosre ko ittefaaq-wa-ikhtelaaf karne ka pura haq hai, Paidaish-wa-seekhne ki hesiyat se ye khususiyatein aur salahiyatein har insaan mein mukhtalif hoti hai, un mein bahut had tak yaksanियat aur hum-aahangi paida ki ja sakti hai, magar kulli ittefaaq hona zaroori nahi hai, Allah Taala farmata hai **“Agar aap ka parwardigar chahta to sab logo ko ek hi ummat banai rakhta, woh to barabar ikhtelaaf karte hi rahege, magar jin par aap ka Rab raham farmaye, isi liye to usne unhein paida kiya hai”** (Surah Hud, 118). Maloom huwa ke agar usul-wa-zawabit aur hudud-o-aadaab ki roshni mein rai aur faham ka ikhtelaaf ho toh wah firqa bandi aur millat ko firqo mein taqsim kar dene ka sabab nahi banta,

Sahaba-wa-Tabaeen aur daur-e-salaf ke ikhtelafaat par ek nazar dalne ke baad maloom hota hai ke unka ikhtelaaf usool aur aqaaid-wa-manhaj mein na tha, unka ikhtelaaf furuwi aur ijtejadi masail mein, nusus ke faham mein, dalil ke na maloom hopane ke sabab tha, jahan wasi soch-wa-fikar, mukhtalif gosho aur pehlouwo par tabadla-e-khayalaat, sanjeedgi ka sehat mandana kirdar, islami ukhuwat-wa-bhaichargi aur deeni rishto ke ehteram ne hamesha unhein ek dor se bandhe rakkah, ijtehadi galtiyan sar-zad huwi magar unki soach nafsanियat-wa-hawi parasti ke khabees amraaz se paak rahi, ishi liye unka ikhtelaaf un ke rishto aur taalluqaat par asar andaz na hosaka, ek hi masle mein raayain mukhtalif hone ke bawajood adab-wa-ehteram ki hadh bandiyan hamesha qayam rahi, **Ameerul Mominoon Usman bin Affan رضى الله عنه ne apni daur-e-khilafat mein Mina mein char rakat namaz (Begair qasr ke) padhi, Abdullah Ibn Masood رضى الله عنه ne us par nakeer karte huwe kaha ke mein ne Rasoolullah رضى الله عنه aur Hajrat Abubakar**



# Firqa Bandi ke Badtareen Asraat

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rawadari ke bar-khilaf jin logo ne usool-wa-aaqaid mein ikhtelaaf kya woh deen ki asal shahirah par qayam na reh sake, Apni aqa parasti ke sabab bure qism ki giroh bandi ka shikar ho gaye, Aaj isi qism ki khuwahishaat aur tassub ki khatarnak bimari hamare qalb-wa-rooh mein sarayat kar gai hai, har shakhs Allah ke deen par maslaki dada-giri qayam karke baitha huwa hai, bas! hum aur hamara maslak aur hamari jamat, kya haq hai aur kya batil isse koi sarokar nahi, isi tang-nazri ki wajah se hum kisi aur ko bardasht karne ki salahiyat kho chuke hein, zati mafad aur shikam parwari ki had bandiyo se uper uth kar sochna bhi gunah samajhte hein, hum apne nazuk tareen masail mein bhi aadaye islam ki chalo aur hathkando ko barik bini-wa-aqal mandi ki roshni mein bhanpne se qasir hai, moujooda ikhtelaaf ki shiddat hindustani ummat-e-muslimah keliye intihahi afsos nak pehlu hai ke ek musalman apne deeni bhaiyo se khof-wa-dehsat mehsoos karta ho aur dooro se aman-wa-amaan ka talab-gar hai, isi dushmani, asbiyat-wa-giroh bandi par dor-e-jahiliyat ka ye maqola sadiq aata hai "Qabila Ribiya ka jhoota bhi Qabila Muzar ke sacche aadmi se behtar hai", jab haq-wa-insaf ka paimana mafad parasti ke nazar hojata hai to isi qism ki soorat-e-haal paida hoti hai, aur haq-wa-insaf ka gala apno hi ke hato ghount diya jata hai, Jamato aur Millato ke qaideen-wa-rehbaro ko sanjida hokar mouzuda halaat ka tazziya karna chahiye, Kibr-o-guroor, khud pasandi aur millat faroshi ka karobar karne ke bajae aarzi mufaad ke tang ghairo se nikal kar bahar jhankne aur farakhdili ka sabut dene ki zaroorat hai, masliki tehfiizat ko muqaddam karne ke bazae millat-e-islamia hindiya ke ijtemai maslihato aur bhalaiyo ki fikr damangiri honi chahiye, Allah Rabbul Aalemeen moujuda fitno se hum sab ki hifazat farmaye, ittehaad-wa-ittefaaq ke sath zindagi basar karne ki taufeeq bakshe aur har tarah ki aazmaisho mein sabit qadmi naseeb farmai.

**Al Birr Foundation, Mumbai ki taraf se shai hone wala pandra roza "Juma Ka Paigham" ka 32th edition aap ke hato mein hai, Aap tamam ehbab se guzarish haike apne mufeed mashwaro se nawazein aur har mumkin tariqe se "Al Birr Foundation" ka saath de, ta ke Dawat-wa-tablig ka ye silsila jari-wa-sari rahe, Aameen.**



**Siddique, Umer Bin khattab aur Usman** رضي الله عنهم ke ibtedai daur mein do hi rakat padhi hai, phir Hajrat Abdullah Bin Masood رضي الله عنه ne khud bhi char rakat padhi, logo ne pucha ke Aap to abhi bayan kar rahe the ke Nabi Kareem ﷺ aur Shaikhain se do rakat (Qasr) padhi hai, farmaya: Haan! magar Usman رضي الله عنه imam hein aur mein unki mukhalifat nahi kar sakta aur ikhtelaaf paida shar-wa-burai hai" (Sunan Abu Dawood, Sahih, Sunan Al kubra, Behqi: 5436, Sanad Sahi). **Isi tarah Zarar bin Hamza Al Kinani** رضي الله عنه ne hazrat Muawiya رضي الله عنه ke samne Hazrat Ali رضي الله عنه ki chand khubiyan bayan farmai, to Hazrat Muawiya رضي الله عنه rone lage aur farmaya: Abu Hasan (Hazrat Ali رضي الله عنه) par Allah raham farmaye woh bilkul aise hi they jaise tum ne kaha. (Al Astiyab, 1697/4, Shamila). **Imam Qurtabi** رحمته الله : **Aimma Kiraam Rizwanullah Alaihim Ajmaeen** ki maslaki rawadari aur ek doosre ki izzat-wa-ehteraam ka haal bayan karte huwe likhte hai "Haram-e-Madni mein Maliki maslak ke Aimma Namaz padhate the woh Tasmiya (Bismillah) jehri padhte the na sirri, magar un ke peeche Imam Abu Hanifa رحمته الله, Imam Shafi رحمته الله aur un ke shagird (Ikhtelaaf rai ke bawajood) namaz padhte the, isi tarah ek dafa Imam Yusuf رحمته الله ne Haroon Rashid رحمته الله ke peeche Nama ada ki, maloom huwa Ameerul Momineen ne Pachna (Hijama) lagwaya hai, aur Imam Malik رحمته الله ne inhein Fatwa diya hai ke do-bara wazu karne ki zaroorat nahi hai, Imam Abu Yusuf رحمته الله ne apni namaz nahi dohraai (Al Jamai le Ahkam, Al Quran Lil Qurtibi, 375/23). Jab ke Hanfiya ke nazdik khon ka nikalna naqis-e-wazu hai, magar ek Aalim ke fatwa ka ehteram karte huwe jo dalil ke mutabiq tha apne maslak chodh diya. Imam Ibn Taymiyah رحمته الله likhte hein " **Baaz masail mein sahaba ke darmiyaan bhi ikhtelaaf huwa, (dalil ki bunyad par dusre ke mauqif ki sakht tardid farmai) Baaz Sahaba ki rai thi ke Mohammed** ﷺ ne Allah Taala ko dunya ki aankh se dekha, Hazrat Aysha رضي الله عنها ne sakht radd karte huwe farmaya: Jis ne aisa guman kiya Nabi Kareem ﷺ ne Allah Taala ko dekha to usne Allah Taala par jhoot bandha, us ke bawazood unho ne ek doosre se salam-wa-kalam aur Taalluqaat ko khatam nahi kiya" (Majmooa Al Fatawa 502/6). Kabhi apni Masjido aur darsgaho ko darwaza doosro keliye band nahi kiya, balke ek doosre ke ilm se faida uthate rahe, is masliki